

Dacci oggi il nostro pane

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SEVENTH DAY

II Sunday O.T.
Year C

He revealed his glory, and his disciples began to believe in him

The purpose of every miracle or sign in the Gospel according to John is only one: believing that Jesus is the Christ, namely the Messiah, the Redeemer, the Saviour, the unique Mediator between the Father and every other man, the Consoler, the Light, the Truth, the eternal Life, the Justice, the peace, the Forgiveness, the Reconciliation. Believing in the most pure truth of Christ, one has life in his name. If our faith is not placed in the truth of Jesus, eternal divine, human truth, no salvation will come from it. Christ Jesus has constituted the Church his sacrament of salvation. Today it is in the Church that we must believe. So that we believe in the Church, it, too, will have to give the world the signs of its truth. How shall the Church show up as true sacrament of Christ, sacrament of grace and truth, sacrament of light and of eternal life, sacrament of reconciliation and of peace, sacrament of forgiveness and of conformation? The sign the Church will have to give the world is living the entire Gospel given by Jesus to it, perennially read and interpreted by the Holy Spirit by it.

church. How does one fulfil this synodality? Bringing, the apostle, his gift of apostle in the body of Christ. The presbyter his gift as presbyter. The deacon his gift as deacon. Every confirmed and every baptised his personal, particular charisma. An image of the synodal Church is what one lives during the wedding celebrated in Cana in Galilee. The Mother of Jesus brings the gift of the fullness of the Holy Spirit. With the Holy Spirit She sees what is lacking and also the one who can bring what is lacking.

The sign the Church will have to give the world is living the entire Gospel given by Jesus to it

She approaches her Son and tells him that there is no wine. With the Holy Spirit She knows that the Son needs to be helped and this is why She asks the servants to do whatever Jesus would have asked to them. Jesus says to the servants to fill the jars with the water. Once filled, He gives them the order to draw the water from the jars and to bring it to the headwaiter. He tastes the water turned into wine and shows his surprise to the bridegroom. The disciples of Jesus see the sign carried out by their Teacher and believe in Him. Mother of Jesus, teach us to live our synodality in the Holy Spirit today and ever.

Today one wants a synodal

LAMP UNTO MY FEET

Toward a new third Covenant?

Seeing what is happening in the Christianity today, one has the feeling that one wishes to raise a new third covenant. What does it consist of? Let us try to characterize it in its essential elements. The first element is the total abrogation both of the Old and of the New Covenant. The second element is the full absence of the divine and fulfilling Subject in history, divine Subject who has put into place the two Covenant, that of Sinai and that of Golgotha. The divine subject that is lacking is the Creator and the Lord of man, who is only one: the Father of our Lord Jesus Christ. He is the Only Begotten Son of the Father made himself flesh for our redemption. He is the Holy Spirit, fruit of Christ for us and gift of the Father to carry out the regeneration and the conformation to Christ of our entire life. It is the Word or the Gospel on which foundation the New Covenant has been stipulated. It is the Mother of Jesus who must always bring every man to Christ, so that Christ, with the Holy Spirit, brings him to the Father. The people, human subject, is lacking with which the covenant is forged.

Without the mystery given to us, without the mystery created in us, all differences disappear. We become all equal. Being everyone equal, everyone can place our thought as source of light

Lacking the divine Subject, without whom no covenant might be stipulated, this new third covenant one wants to create appears to be only a kind of manifesto, in which one affirms desires to fulfil that are: the desire of the universal brotherhood; the desire of peace that must reign between the people and the nations; the desire of a perfect social justice, however without no perfect moral justice producing it; the desire that everything comes from the bottom and nothing more from the high; the desire that man may create his religion; the desire of the abrogation of every supernaturalness and transcendence; the desire of cancelling every relation with the past both of faith and of morals from our life. Man's mind must take the place of God's mind and the thoughts of earth the place of the thoughts of heaven.

This new third covenant is the creation of a genre or kind of universal religion, in which the supernatural differences disappear, that are: the Father of our Lord Jesus Christ; the Christ the Lord who is the Only Begotten Son of the Father made himself man for

our redemption; the Holy Spirit; the Scripture; the Tradition; the faith arising from the Scripture and from the Tradition under the watchful eye of the Magisterium; the Mother of Jesus; the sacraments; the sacred ministries. Everything that is mystery and life according to the mystery revealed to us and created from the High in us disappears. The authors of this new third covenant are working hard, night and day, unabated, with one only intention: placing all the revealed mystery of God and of man in disarmament, and in its place introducing the thought and the will of man as principle of true religion, that would thus become bond not in Christ, through the Holy Spirit, between the Father and men, but of men with men. This would have to be the new third covenant and this the new Church one wants to raise in history. Without the mystery given to us, without the mystery created in us, all differences disappear. We become all equal. Being everyone equal, everyone can place our thought as source of light. Light no longer comes down from heaven. Light rises up from earth, rises up from hearts. The Church mystery dies, in which everything is from the High, from God. The new Church in which everything is from the bottom arises. Faith dies. Agreement arises. Pentecost dies. The Tower of Babel is risen again.



IF YOU LISTEN...

But they did not understand what he said to them

The source of every understanding among men is the Holy Spirit. The Lord gives his Spirit, man receives it, and it is a perennial Pentecost for humanity. The Lord withdraws his Spirit because of the death of the soul, as it is filled with every vice and sin dwelling in it, and it is the Tower of Babel. But, also among those who are filled with the Holy Spirit, the understanding happens in the measure of the power and of the greatness of the Spirit in their heart and in their soul. Mary is filled with the Holy Spirit. Jesus, too, is filled with the Holy Spirit. The measure of the Spirit of the Lord dwelling in his heart is infinitively greater in the measure of the own Spirit of God dwelling in the heart of his Mother. The measure that is in Joseph's heart is also different. Here is why Jesus replies to Mary and Joseph and they do not understand. Having they the Holy Spirit in their heart and in their mind, though, they understand one thing: it is not Jesus who has to follow them, they are the ones who have to follow Jesus. They are the ones who always

have to walk behind Him. Where He goes, they will have to go. Where He stops, they will have to stop. Then, as the Holy Spirit will gradually grow in their heart and in their soul, the understanding of the words Jesus will say to them will also grow. Divine methodology. Methodology one understand only in the measure of the growth of the Spirit of God in us. The more one grows in the Spirit and the more one understands according to the Spirit.

The same truth must be preached for the understanding among men. They might understand each other in the measure in which the Holy Spirit grows in their heart and in their mind. When a person rich in Holy Spirit speaks, as filled with grace and with truth in his heart, his word, but also his works, are always understood or less understood or even refused in the measure in which the Spirit of the Lord rules the heart and the mind, the spirit and the mind of the one who listens. If the measure is little, little will also the understanding be. If the measure is much, much will also

the understanding be. Therefore, whoever wants to understand whom walks in the Holy Spirit must commit himself to grow in the Spirit of the Lord, as well. Between the one who walks according to flesh and the one who, instead, commits himself to walk letting himself be led by the Spirit of the Lord there might never be understanding. The works of the Spirit are foolishness for the one who walks according to flesh. If we want men to understand each other, we must grow in the Holy Spirit and help every other one to grow. Mother of Jesus, come to our rescue. Ensure that we may grow in every wisdom, intelligence, knowledge in the Holy Spirit.

Between the one who walks according to flesh and the one who, instead, commits himself to walk letting himself be led by the Spirit of the Lord there might never be understanding

FROM JACOB'S WELL

If the proclaimed Gospel is not the Gospel lived, it might never enter a heart. The Gospel lived is the life of the Gospel proclaimed. The Spirit that makes the Gospel our life shall be the same Spirit that makes the Gospel proclaimed by us life in the other. Proclaiming a Gospel not lived is giving a Gospel without Holy Spirit, namely deprived of the divine seed that will have it sprout and grown in our heart. We receive the Gospel from the Church, we fill it with its divine seed through our life, filled with the divine seed we proclaim. The Holy Spirit takes and plant it in many hearts so that it sprouts, grows, bears much fruit. If we do not fill the Gospel with the divine seed, it is not given in the Holy Spirit and it might never sprout in a heart.

IN SPIRIT AND TRUTH

Responses of Faith

What does it mean that the choice of the Gospel is entrusted to the will of every single man? How can we convince so that the Gospel may be chosen? Are there any effective methodologies so that one chooses the Gospel?

One chooses the Gospel by will. It might never be imposed on anyone. Choosing the good, keeping away from evil is precisely of the nature of man in the same way as it was created by its God and Lord. If it is true that it is precisely of the nature of man to choose the good and keep away from evil, it is also true that one must reveal the good and the evil to man. He must be taught about the good and the evil. If it is by will, ruled by the sound rationality, that the Gospel is received, it must be said that no one might ever receive the Gospel if the Gospel is not showed, revealed, taught, revealed to him. The one who is responsible of the proclaiming of the Gospel is obliged to preach the Gospel, all time, to every man. The Gospel must be preached not according to rules we give ourselves, but according to explicit commands given to us by Christ Jesus, and his the Holy Spirit. Preaching the Gospel without respecting the modalities given to us by the Holy Spirit is as planting a tree with the trunk and the branches uprooted in earth and the roots exposed to the sun. From a tree thus planted, one might never gather one only fruit. Thus is of the Gospel proclaimed in the non-respect of the modalities given to us by the Holy Spirit.

true that today much Gospel is not given in its purity of truth and of light. It is also true that the modalities given by the Holy Spirit are not respected. The Apostle Paul gives each disciple of Jesus, as supreme modality to proclaim the truth of the Gospel, the Law of charity. Charity, to be modality of proclaiming of the Gospel, must be animated in us by the Holy Spirit. For this reason, it urges that the one who proclaims the Gospel is always ruled and moved in every virtue - faith, hope, charity, justice, fortitude, temperance, prudence - by the Spirit of the Lord. What is not animated by the Spirit of God produces no fruit of salvation. It is always the Holy Spirit who must plant the Gospel in a heart so that it adheres. For this, it is needed that it is He to rule charity with which truth must be made and taught, showed and given. If the Spirit does not animate our charity, also this charity is dead in us. Today many people do not choose the Gospel not because they do not want it, but because no one no longer proclaims it according to the most pure truth in the charity animated by the Spirit. Because of our omission, tomorrow men might say to God: "No one has given me the Gospel. No one has never spoken to me about the true Christ according to purity of faith."

If it is true that many people refuse the Gospel, it is also

IN THE NEXT ISSUE

Today this scripture passage is fulfilled in your hearing.

Mystery of sufferance

His mother kept all these things in her heart.

One often hears that faith is a gift. However, nearly never does one say from whom this gift comes. Does it come only from God or also from men?

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